Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, DECEMBER 27, 1828. NO. 52.

RELIGIOUS MISCELLANY.

For the Christian Register.

Evening Lecture.

(Concluded from page 201.)

The hurry and agitation of spirits which a scene so novel to Mary, had produced, was in a good degree calmed and subdued, by the interest with which she joined in the regular evening worship of her family.—Before parting with her mother for the night, she gave her an account of the evening, and interested her in Harriet Sanborn's fate, even more than Mrs. Lisle had done. It was long after Mary retired to rest, ere she could sleep; the recollection of Harriet's distress occupied her mind. She hoped Harriet would call to see her mother, for Mary believed, with the confidence with which a good parent always inspires her children, that no one wanting aid or consolation, could possibly apply for them in vain to her mother. When at length Mary fell asleep, her dreams took the hue of her waking meditations, and in them Harriet's agony and her mother's attempts to soothe and comfort her, were mingled confusedly together.

When she awoke in the morning, the pain she had suffered the evening previous was nearly forgotten in the brightness and beauty of nature around her, and her thanksgiving to God for the continuance of life and its blessings, rose from her grateful heart;—may we not hope, a pure and acceptable offering to heaven? How beautiful is praise to God from the lips of youth! Let then the young remember it; let them remember the safe-guard they will find this holy service from the pollutions of the world,—the strength it will give to their good resolutions—the power it will impart to resist temptation.

At breakfast, Mrs. Wallace told Mary she would accompany her, on her way to school, and make an early visit at Mrs. Sanborn's, as she feared that Harriet might not have resolution to call upon her.—This information pleased Mary, and she hastened to prepare her lessons and be in readiness for her mother. At nine o'clock they set out together, and enjoyed their walk of a quarter of a mile to the school house, where Mrs. Wallace left Mary and proceeded herself on her benevolent errand. Mr. Sanborn, a man of taste as well as affluence, had selected for his residence a spot at some distance from the centre of the village. No place could afford a more attractive and beautiful scenethan is presented to the eye when a sudden turn in the road brought his tasteful house and its highly cultivated grounds into ful view.—Situated on a gentle eminence the distant prospect was extensive and varied; while in the immediate vicinity of the house, nothing could exceed the skillful arrangement of walks, clumps of trees and parterres of flowers. Neither expense nor time had been spared to improve and adorn this place; yet at the time of which we speak. none of the inhabitants of this earthly Eden, felt or enjoyed the beauty by which they were surrounded; and gladly would they have exchanged it for the humblest habitation in the village to have been again possessed of their lost tranquility;—so true it is that "happiness consists not in the abundance a man hath."

Mrs. Wallace apologized to Mrs. Sanborn for her very early call; but simply stating the object of her visit and the occasion of it, she said, she had not much hope of being able to influence Harriet—"still, I can but try the force of those arguments which are convincing to my own mind. Your daughter has often listened more patiently to me when I have reproved her levity and told her she was made for *something* better, than most young ladies are willing to do, when an old woman is advising them; but I have now, I fear, to contend against what she has received from others, rather than the simple convictions of her own heart." Mrs. Sanborn felt this visit from Mrs. Wallace to be a proof of friendship, for she well knew the high estimation in which this lady was held by others as well as herself. Even those who differed most widely from her on points of doctrine, acknowledged the goodness of the fruit though unwilling to admit the soundness of the tree. Mrs. Sanborn knew how much Harriet had always loved and respected Mrs. Wallace, and the hope of seeing her daughter once more restored to her peace of mind through the influence this kind friend might exert over her, gave unwonted energy to the words and actions of the anxious mother.—She led the way into the Library, and went herself to apprise Harriet of Mrs. Wallace's kind visit. When Harriet appeared, her pale and woeful face, wasted form and neglected dress, presented a sad contrast to the beautiful and animated being she had appeared a few weeks previous. When therefore she addressed the troubled girl, it was with all the tenderness and commiseration, which her evident distress excited. Harriet expressed in melancholy tones, her sense of Mrs. Wallace's kindness in calling to see her, "but" added she "it is all in vain; there is no comfort for me in life nor hope in death, my 'sins have separated between me and my God,' nor will he hear or bless with his spirit the being who has lived so unmindful of him and so immersed in the pleasures of the world. Oh! Mrs. Wallace, you know not the darkness of my mind, the depth of my misery. My heart is hardened and cannot receive the truth."—"You must not thus yield yourself a willing victim to despair, my dear girl," said Mrs. Wallace in reply "there are no bounds to that love and mercy, which a benevolent Creator is ever displaying toward his children. He "wounds but to heal;" to the erring and disobedient he forgets not to be gracious, and he has promised at our request to take away our 'hearts of stone and give us hearts of flesh,' and I hope you will yet rejoice in him."—"I dare not hope in these words" answered Harriet, "my mind is so confused, so bewildered, that sometimes I fear, I shall entirely lose my reason. I wish to feel right;—I try to pray, but my petitions seem not to reach the ear of the most High—for they bring no peace; they dispel not the darkness that shrouds my mind:—I read the bible hour after hour, but even there I find no relief. I am told of those who have been converted, while I remain in my sins. Even to weep at my dreadful state is denied me,—for there are moments when terror of my impending doom dries the fountain of my tears."—Mrs. Wallace paused a moment, then mildly said "I think my dear I partly understand, why you receive no comfort from your religious exercises.—You have been suddenly awakened to a sense of the importance of religion: you feel that you have 'lived without God in the world'—that you have been unmindful of his benefits—have forfeited his favor—you believe now that this favor is what you want for your happiness, and you desire to have it restored to you—without remembering that so far as you have wandered from God, so far your steps must be retraced, and this often with effort. Your impressions of the requirements of the gospel are erroneous.—You are seeking to become religious, at the same time that you are forgetting and neglecting the duties which God has allotted for you to fulfil on earth, and to the faithful performance of which he has alone annexed his blessing. There is a conflict in your mind, your sense of duty and your sense of religion are at variance, and while this is the case, you will not obtain tranquillity.—You suffer your thoughts to dwell constantly on one subject, view it only through one medium, till your mind is exhausted and incapable of judging justly.—Forgive me my dear girl for what may appear to you too much like fault finding—be persuaded to devote a part of each day to ordinary pursuits—subdue your disinclination to common duties as an act of obedience to God; forget yourself and accommodate yourself to the wishes and wants of those around you, and I think in this spirit you will find the seasons which you may set apart for devotion more grateful; their return will be pleasant, and the truths and requirements of the gospel appear clearer and brighter to you. It is in vain to attempt to separate known duty from religion, for it cannot be done. "*True piety*" *says Fenelon, "consists in obedience to the will of God, and in accomplishing, at the time, in the situations and under the circumstances in which he places us, whatever he desires of us.* We must not expect to find peace of mind, while we fly from his requirements, nor think to grow better, by indulging our own selfishness. Religion must enter into all our occupations, hallow all our pursuits, direct all our thoughts."

"You believe me erring, then, when in opposition to the wishes of my parents, I am attending to the good of my soul?" inquired Harriet. "I believe my dear that the good of your soul must be sought in entire submission to the will of God. He has commanded children to "obey" their "parents"—and I think by yielding to your's, Harriet, consulting their comfort by staying at home, instead of going every evening to lectures or prayer meetings, you would more effectually subdue your own will, and serve God, than you can by continuing the course you have pursued lately." "But does not Christ himself declare to us, that a belief in him will create divisions and strife—that his coming would 'set a man at variance with his father, and the daughter against her mother, and the daughter in law against her mother in law;' and that 'a man's foes shall be they of his own household'"?

"Be careful Harriet, lest you wrest the scriptures to your own destruction. It is true Christ foretold strife, but it is, as the consequence of human passion and perverseness (which have indeed in too many instances fulfilled the prophecy) not as the necessary result of receiving his gospel. Your parents think your conduct is unreasonable and extravagant, and therefore they oppose it, but you surely do not imagine they would object to any thing that could conduce to your happiness and improvement,—this is ever the result of real piety.—My father and mother I know desire my earthly happiness, said the now weeping girl, "but they"—and she hesitated.—"You would say, that your parents, kind as they are, are not interested as you are in the subject of Religion, and that therefore you must not consult them." "They have never experienced religion," said Harriet. "Then my dear let it be your object, whose mind is alive to its importance and value, and whose desire it is to tread its serene and peaceful paths, so to conduct yourself as to show forth the beauty of holiness, that thereby, if by any means, you may win their souls to heaven. This you cannot do while you act in contradiction to the wishes, and cease to render them the "honor" that is their due.—Let your parents see that your religion is a source of happiness and a stimulus to exertion, and they will not oppose its exercise. The reception of true religion diffuses serenity and cheerfulness over the mind, for it subdues our self-love, and while it enforces the necessity of a holy life, in words powerful enough to make us anxious lest we depart from truth, it imparts strength to support, and hope to animate us."—"Oh! that I could enjoy what you desire," said Harriet. "And you will do so, my dear, be assured, if you seek not to separate the duties which God has given you to perform, from the religion which he sent his Son to reveal for your belief."—These words were spoken in a gentle and soothing tone of voice, by Mrs. Wallace. Harriet entreated her to speak on, though she at the same time expressed her fears that she was doing wrong, while listening to what might only lead her to entertain false hopes.—"Now I do not understand you Harriet.—You surely do not mean to limit the mercy of God;—you do not question those promises, which he has annexed to a holy life, through a belief on his Son? The word of God is sure,—it cannot fail—it remains for us to obey his commands, and in all things seek to follow the example of Christ."

"But I must be converted—and entirely changed before I can be saved," said Harriet eagerly. "Yes my dear, you *must* be converted, if by this term you mean changed from a sinful indulgence of the passions and affections of the soul, to an elevated and holy dedicationof ourselves to the service and glory of God. This is not however the work of a minute. Reformation is the labor of a whole life; and the failures of each day will convince any observer that the struggle with self, ends not with the conviction of the truth of the Gospel."—"But there are doctrines which I must believe, many of which I do not understand, and which perplex and confuse me. I know it is sinful to reject them as I do, for they are conditions of salvation. I am told this unbelief is a sign of the hardness of my heart,—a proof of that natural corruption and pride which dwells in the unregenerate and forbids us to accept heaven on any terms but our own." I know of no doctrines, replied Mrs. Wallace, a belief in which is necessary to secure us eternal life, which are either difficult to be understood, or at all revolting to reason. A belief, in God as our Creator and heavenly Father, and in Jesus Christ as the commissioned Messiah, the well beloved Son of the most High, whose words we are to hear and obey,—and a belief in the holy Spirit as strength in our weakness, and the power through which we may overcome the world, seem to me the *points of faith* of most importance to our obtaining an entrance into life eternal. "Ye believe in God, believe also in me" "He that believeth on me I will in no wise cast out," are the words of our Saviour. "Believe on the Lord Jesus Christ and thou shalt be saved," was the answer of an apostle, to him who tremblingly inquired "what shall I do?"—God will neither require from us what he has given us no ability to perform, nor exact of us a belief in that which our minds are not constituted to receive. If you sincerely desire the knowledge of truth, and submit your will to God,—while you implore his assistance and direction,—be assured you will not fail to obtain whatever is necessary to your salvation.—Turn your eyes from the path over which darkness broods, for you are not required to walk therein till it is illumined from above. "Thy word is a lamp unto my feet and a light unto my path," says the Psalmist—and such we shall all find it.—We cannot take into view the whole fabric of the Christian system at one glance—we must take time and labor and patience.—Be satisfied that in your breast a foundation is laid, on which a superstructure will arise,—you must not look to see it accomplished in a moment,—but "*by patient continuance in well doing*—each day advance the work, and add beauty and strength and firmness to the "Temple of the Lord"

"How can I believe that I love God as I ought, unless I have some evidence that I am one of his chosen children?" asked Harriet. "I know not what kind of evidence you require my dear, but I fear you will never admit the animating hopes which the Gospel inspires, if you wait till you believe yourself perfect, before you do so. The age of miracles has past. They were attestations of divine power—of great importance in the time of the apostles, but the necessity for them no longer exists.—Is it not enough that a voice from heaven declared Jesus Christ to be the well beloved Son of God, and bade us hear him? When one who has not been early imbued with religious principles and habits, first becomes seriously impressed—it is but natural that great anxiety should be felt to obtain that "pearl of great price" which has hitherto been disregarded, and fears fill the soul lest neglect has forever forfeited all right to the prize. This anxiety and these fears may be heightened and increased by dwelling on the "terrors of the Lord," till the mind becomes distracted, and losing its equilibrium, is incapable of exerting its energies.—In time a reaction takes place naturally—despair becomes rapture—and agitation calmness."—"Would you then Mrs. Wallace endeavor to deaden the mind of an awakened sinner to his wicked and lost state?" "No Harriet, heaven forbid that I should wish to make sin less odious than it is! Still I should not feel myself justified in exciting natural fears till they become unreasonable and ungovernable.—Religious anxiety rightly directed becomes hope and expectation, and every fear may be dispelled by listening to the promises of the gospel.—Could you now hear that voice which hushed the winds and calmed the tumultuous waves, would it not say to your troubled soul "peace, be still?"—Would not Christ address you as he did his alarmed disciples with the mild and salutary reproof "oh! thou of little faith, wherefore dost thou doubt?" and would he not give to you the aid which the sinking Peter received, when his faith failed even in presence of his Master?" "These are indeed words of comfort," said Harriet. "Let me still hear them, that the peace they give may abide with me. It is many weeks since I have had a moment of such tranquil thought as I now enjoy;—but I fear when you leave me I shall sink again into despair."—"You will no doubt have many fears and misgivings, but you must strive against them—and not suffer them to overcome your faith. The most advanced Christian may be assailed with doubts which make him tremble, but he will turn to the promises of the inspired word and find relief there."—But it is time for me to leave you now," said Mrs. Wallace, rising and kindly taking Harriet's hand, she added—I am glad if any thing I have now suggested has had power to tranquillize your mind—for if my visit has had this good effect, I shall be encouraged to call again.—And you my dear must not shut yourself up *too* closely. You must come and see me and prove to me that I have not wearied you. It will be of service to you to walk every day. You must not shut out the delightful influences of God's works, any more than you would wilfully close your understanding to the effect of his word. We are only *too* much inclined to shut our eyes to the never failing proofs of God's parental care of us, in the rich provision he has made for our comfort and delight in this beautiful world, and like the discontented Jews of our Saviour's time, demand a sign from heaven,—while we are unmindful of the favor and love which daily supports and continues us in being."

"I will try to do as you advise me, dear Mrs. Wallace; but I shall be impatient till I see you again—for I have yet many questions to ask you, and there is still much darkness to dispel from my mind." "Do not suffer yourself to dwell too much on desponding views. If the glory of the mercy seat is sometimes shrouded or only dimly descried—it is to try your faith, not to discourage your hope. I must leave you now, but will soon see you again. In the mean time, Harriet, seek from God in prayer, the strength and assistance you need. "Call upon him and he will hear you—remember obedience is the truest proof of love." "If you love me," says our Saviour, you will "keep my commandments."

After Mrs. Wallace had left her, Harriet went to her own room, and there recalled the conversation of her kind friend. She was conscious of a feeling of serenity, to which she had long been a stranger and which she had never before in her life derived from the same source. She was sensible that she had indeed taken but one view of the subject which engrossed her mind, previous to that which Mrs. Wallace had presented to her, and she now thought with self reproach of the pain she had causelessly inflicted on her parents. In the quiet of her thoughts, in the silence and solitude of her room, Harriet resolved to seek the approbation of God and the peace that flows from it, in the path of duty which he had appointed her. If the prayer which she at this time proffered to the throne of grace, was less passionate, less fervid than it might have been, it was, we may hope, more devout, for it sought earnestly for submission to the will of God, whatever that will might be.

When Mr. Sanborn returned home to his dinner, he was surprised to find Harriet sitting in the parlor with her mother- nor was he less pleased to receive ready and even cheerful replies to the questions he addressed to her. The dinner hour passed so pleasantly that Mr. Sanborn could scarcely realize it. Harriet's attention to her dress this day, did not escape the eye of her fond father, and he felt it as it was intended, a compliment to his taste and wishes. Again he saw his daughter, and gladly acknowledged this idolized child. The gloom and discontent which had so lately darkened his brow disappeared. Now he could speak mildly, now he could smile, and Harriet felt the delight of sensibly conducing to the pleasure of her parents. Mr. Sanborn did not hurry away from his wife and daughter as soon as his dinner was over, but sat chatting with one and looking at the other, glad once more to find his house what it had formerly been, and not a scene of contention which disgusted him, and induced him to seek elsewhere, the social enjoyments denied him in his own family.

Harriet passed the whole afternoon with her mother, and occasionally conversed with her, as she had done in her gayer hours; but whenever an observation from her attracted Mrs. Sanborn's attention, it was with anguish which she could ill conceal that she marked the pale and still sad face of her child. Toward evening the entrance of a visiter startled Harriet, for she knew it summoned her to a prayer meeting to be held on her account and for her benefit. She had been composed, and even cheerful, from the time Mrs. Wallace left her. She had endeavored, whenever she thought of this expected summons, to banish it from her mind, for she had resolved upon the course she intended to pursue, and she would not weaken her resolution by dwelling on any thing that might oppose it. It was however difficult for the poor girl to command her feelings entirely, when after saying she had determined to remain at home that evening, she was assailed with urgent entreaties to alter her purpose, and reminded that the meeting was on her account,—to call down a blessing from heaven on herself—"and do you slight this blessing, and will you turn a deaf ear to the invitation to become a child of God? Will none of our prayers for your salvation be answered?" Though powerfully affected, Harriet remained firm, and expressed her belief that she was doing her duty by attending to the wishes of her parents, when they required nothing of her which in any way interfered with what she owed to her Creator. She thanked her friend for her zealous kindness, and entreated her not to forget how much she needed the prayers of all who were interested for her, that she might find the way of life. The struggle was great, but it was not of long continuance, and when her father came home and found her there, Harriet was repaid by his smiles and caresses for the sacrifice she had made of her own wishes to his feelings. In the course of the evening Harriet went to her piano, and running her fingers lightly over the keys which had so long been silent, she at once surprised and delighted her father by playing some of his favorite tunes. Passionately fond of music, Mr. Sanborn spared no expense in perfecting Harriet in this delightful accomplishment, and her unwillingness, and in fact absolutely refusing to play after her first attendance upon the lectures, had been one source of disagreement between the father and daughter. Mr. Sanborn held for awhile the newspaper which he had been reading, but on which neither his eyes nor his thoughts were any longer bent. At length he rose and stood leaning on his daughter's chair, while the expression of his countenance told how much he felt.

Harriet was glad to retire early to her room;—she felt the need of solitude and repose; for the struggle she had had in subduing herself had exhausted her strength. She went not however till her father's tender inquiries had brought tears to her eyes, and she promised him in return to seek the rest she so much required—and said she hoped to be well the next morning. I need not tell my readers that Harriet's severest trial passed with this memorable day, and that each succeeding one found her in possession of more tranquillity. She returned to the pursuits that had once occupied her, and to the society that had formerly interested her,—but she no longer sought from them happiness, for she knew they could not bestow it. They no longer absorbed her; they no longer were the business of her life. She was changed—and she felt that earthly enjoyments and acquisitions were innocent, only as they were subservient to the higher interests of religion and virtue. She was not now vain and frivolous, nor was she unconscious of the advantages she possessed—but she valued them not as they made her superior to others, but as the gifts of God, to whose glory she must use them, and for which she was accountable to him. Harriet was not now opposed by her parents in the exercise of her religion. They saw her happy, they knew her good, and they had reason to believe her profession something more than words, for it had controlled the wayward selfishness, which they had sometimes witnessed and lamented in their indulged child, previous to her reception of religious truth. Mrs. Wallace and Harriet often met and held frequent and delightful conversations on *that* subject which equally interested them both;—and Harriet would often remind her young friend Mary of the evening lecture at Mr. Rofts.

Harriet Sanborn was called to test the struggle of her religious principles and faith, in the school of suffering. Her father was seized with a sudden and violent illness, which threatened his life, and from which

he was raised when to all appearance, there was no reason in hope. Under the cares and duties which now devolved upon her, Harriet sunk not. Her religion was equal to her support; and she was enabled to strengthen her mother by her firmness and fortitude under their affliction. In the hours of pain and suffering which severe illness occasions, Mr. Sanborn had all the alleviations which the faithful and untiring affection of his child could bestow;—and to the mind of her sick parent Harriet had now the delight of ministering. Mr. Sanborn had lived for the world and though tacitly admitting a belief in revelation, yet did its life giving precepts take no hold on his heart; but under the pains of disease and in the near prospect of death, he felt the want of something more than this life could afford; receding as it was swiftly from his sight. In this state how soothing was it, to have a guide in his daughter, who would lead his feet gently yet securely in that "strait and narrow way" in which he wished to tread. How grateful to his ear, the voice of his child as she raised a prayer to her heavenly father for a blessing on her earthly parent; even the blessing of life eternal through him who declared himself "the way the truth and the light." Mr. Sanborn's recovery was slow, but he had reason to bless his affliction for it had given health to his soul.

And now perhaps some of my readers will wonder why I should leave Harriet here, others will think I might have told them how much happiness she found in this life, for her perseverance in goodness, but I can tell them no more of her, for even the finest virtue is not always rewarded here, except in that peace of mind which cannot be described. Heaven is the reward of the virtuous, and this life but a preparation for a better. No human being is exempt from suffering; but those who are truly pious have supports, which make trials light to them. There are many bright and fragant flowers in the garden of life. The Christian may enjoy them, but he forgets not that they may fade in his grasp. It is his privilege to look above, where, in the Paradise of God he shall gather the ever blooming flowers of Eternity.

MODERATION.

There is nothing in the world, more wholesome or more necessary for us to learn than this gracious lesson of moderation, without which, in very truth, a man is so far from being a Christian, that he is not himself! This is the centre wherein all both divine and moral philosophy meet—the rule of life—the governess of manners—the silken string that runs through the pearl chain of all the virtues—the very ecliptic line under which reason and religion move without any deviation, and therefore most worthy our best thoughts—of our most careful observance.—*Bishop Hall.*

MORAL EVIDENCE.

I am not so foolish as to pretend my certainty to be greater than it is, merely because it is dishonor to be less certain: nor will I by shame be kept from confessing those infirmities which those have as much as I, who hypocritically reproach me with them. My certainty that I am a man, is before my certainty that there is a God; my certainty that there is a God is greater than my certainty that he requireth love and holiness of his creatures: my certainty of this is greater than my certainty of the life of reward and punishment hereafter; my certainty of that is greater than my certainty of the endless duration of it, and the immortality of individual souls; my certainty of the Deity is greater than my certainty of the Christian faith; my certainty of the Christian faith in its essentials, is greater than my certainty of the perfection and infallibility of all the Holy Scriptures; my certainty of that is greater than my certainty of the meaning of many particular texts, and so of the truth of many particular doctrines, or of the canonicalness of some certain books. So that you see by what gradations my understanding doth proceed, as also that my certainty differeth as the evidence differs! And they that have attained to a greater perfection and a higher degree of certainty than I, should pity me, and produce their evidence to help me.

Richard Baxter.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 27, 1828.

MASSACHUSETTS PEACE SOCIETY.

The Twelfth annual celebration of this Society took place on Thursday evening, at the Old South Church. The address was delivered by Mr. J. P. Blanchard, to a large and attentive audience, and did great credit to the talents, judgment and philanthropic feelings of the author. The following judicious abstract of the address is from the Friday's Palladium.

He commenced by remarking that it was the twelfth anniversary of the society—that the reputed day of Christ's nativity was a most suitable time for the celebration of a peace society. He considered war as a great, the greatest human calamity—its desolating evils could be gathered from the reports of peace societies—from histories—and even reluctantly wrung from military journals. It was too late to describe the evils—mankind knew them well, but the *causes* of the spirit of war and the *means* of its prevention were legitimate objects of contemplation.

War, he said, owed its support to popular opinion in its favor—the intervals of peace had been few—the custom had been adopted without thought, and continued in the same manner—there was a principle of opposition in human nature, so productive of war and violence, that political philosophers calculated on its continuance while human nature lasted.

But this universal propensity could as well be overcome as idolatry, monkish superstition, and heathenism had been, by persevering effort of great and good minds. Any moral evil, he said, could be removed, after its wrong was made manifest to the mind—it was not necessary in banishing war from among men, to convert the great mass of mankind, by coming in contact with each individual mind—the leading characters in society were to be addressed, and awakened to prompt and benevolent action. Another class of men, not the leaders of society, might be withdrawn from the support of war and the admiration of military glory—he alluded to young men of other professions than the military—he might as well address arguments to the maniac in his cell, as to military leaders, and men trained in a camp.

Youth, he said, caught the flame of military glory, from poetry, eloquence, almost every book they read—even from the earliest of books—the spirit was promoted by the militia organization and reviews. This spirit has been the dream of all ages and all people, and the most obscure individual, in his reveries, has hoped to immortalize his name in some battle exploit. The dream has been broken only by the angel song—"peace on earth, good will to men."

In the speaker's progress, he spoke of the discrepancy of this spirit with that of the gospel—considered acts of warlike daring as often excelled by brutes, without any moral virtue connected, having no more real merit than the strength of the arm, or the beauty of the countenance. The abilities called into the service of war, he said, gave it no merit—that the greatest warriors had many weak points of character,—had not ruled their own spirits—had trampled every virtue in the dust—that greater, more heroic, and truly courageous qualities of the soul were called forth by deeds of benevolence and even by opposing the spirit of war. He did not wish to quench the fire of true patriotism, but would condemn that spirit which repels the good will, as well as the aggression, of other nations.

The above is but an outline of a speech which we think, cannot fail of receiving the approbation of all who heard it.

SLAVERY.

We have repeatedly called the attention of our readers to the subject of the Slave Trade, and Slavery generally; but there is a more particular view of the subject, which we wish now to present; and which we think ought to awaken and must awaken the attention and exertions of every man who has any true sense of honor, justice or humanity. We allude to the subject of the abolition of slavery in the District of Columbia. A memorial is about to be presented to Congress from this city and vicinity; a copy of which we publish, in connexion with this article. By a perusal of the memorial it will be perceived that no hasty or violent measure is proposed. It is only asked that Congress will adopt such measures for the gradual abolition of slavery in the District, as may be done without interfering with the claims of property or the provisions of the constitution. The following is a copy of the memorial to which we allude.

To the Senate and House of Representatives of the United States in Congress assembled.

The Memorial of the undersigned, citizens of Massachusetts, respectfully shows;

That in their opinion the existence of domestic slavery, in the District of Columbia, has become a great evil and a reproach to the citizens of the United States;—that however unavoidable was the origin of slavery, they are satisfied that both justice and expediency require its abolition in all communities, where a prudent forecast shall not discover greater evils, as likely to result from the change;—that the circumstances of climate and the face of the country within this District cannot be alleged, as they have been in some other quarters of our Republic, indispensably to demand the employment of slave labor, instead of free labor, in the cultivation of the earth, or in any other of the applications of industry;—that the experience of all the states in this union wherein the manumission of slaves has been universally effected, either immediately or gradually, is highly encouraging, and satisfactory proof of the advantages to be derived from an extension of the practice; that, while they recognize in the individual states the sole right of legislation on this subject within their respective limits, and well know that it is in several of our sister states among the most difficult subjects of legislative provision, and in some may be thought too deeply involved with their vital interests to justify the intrusion of advice from strangers, yet they cannot forbear to perceive, that in the District of Columbia, where Congress have exclusive jurisdiction, every citizen of the Republic is implicated in the existence of such an evil, and the perpetuation of this state of servitude is not required by the general condition of society, and must therefore be expedient and unjust;—Wherefore, they earnestly desire that the wisdom of the National Legislature may be directed to the provision of such measures for the gradual emancipation of Africans and descendants of Africans, or for the prospective abolition of slavery within the said District, in such manner as may seem most consistent with the Federal Constitution, the claims of property, the honor of the nation, and the rights of humanity.

INFANT SCHOOLS.

On Monday evening last, an Address was delivered by Mr. William Russell, of this city, in the Rev. Dr. Channing's Church, on the subject of Infant Schools.

We copy the following remarks relating to the address, from the Christian Watchman.

"We seldom have heard an address of this kind more satisfactory and interesting. Though it continued an hour, the attention of the crowded audience, was undiminished to the last. He dwelt on the importance of natural and easy methods of teaching, on the hateful restraints, and often unsuitable apartments of the common schools for very young children,—the benefits to mothers who could earn their living if their children were taken care of at an Infant School, and to older sisters and brothers who would thus be left free to pursue their education, &c. Mr. R. took up in detail the principal objections which had been made against the necessity of Infant Schools in this city, and answered them kindly and clearly.

We need not however attempt any minute notice of this address now, as we presume it will be printed. When that is the case our readers shall have such extracts as our limits will allow.

Many inquire who was the founder of this system? Mr. R. was doubtless correct in naming Mr. WILSON, of London, though the original idea seems evidently to have been derived from the plan of PESTALOZZI. The teacher employed by Wilson to commence his school, was Mr. WILDERSPIN, who took a deep interest in the whole project, and who by his skill, zeal and labor in producing a triumphant experiment, and in writing many pieces on the subject, has materially contributed to bring Infant Schools into favor and patronage.

To multiply these schools in the best and surest way, a *Society* has been formed in London for the purpose. Mr. Wilderspin has, by desire of this Society, relinquished his school at Spitalfields, and is now travelling as their Agent in Scotland and Ireland. Every where success attends his exertions, and already has he established prosperous schools in many places.

We understand that Mr. Jonathan Cole from the Theological School in Cambridge, has received a unanimous invitation to become the pastor of the first Congregational Society in Kingston, and that he has accepted the invitation

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. REED,—

If the following extracts from a Pastor's account of his stewardship for twenty years, should not be thought of too local a nature for the readers of the Register, and should they be deemed worthy of a place in its columns, you are at liberty to use them, or parts of them, whenever there should be a deficiency of more important matter. They are sent, not because there is any merit in them, but from the thought that they might add a little to the variety of your paper.

C.

A PASTOR'S ACCOUNT OF HIS STEWARDSHIP.

(*No. I.*)

Anniversaries of events, which form new periods in a person's life, and introduce him to new relations, cares and trials, are proper seasons for self-examination, and for bringing ourselves to a strict account. On these occasions, our scrutiny must be directed by the nature of those events and the duties they create and involve. Here the account to be given will be more or less solemn, in proportion to the importance of those events, and the nature of those duties. There is, perhaps, scarcely a person living, in the course of whose life events have not transpired, that deserve to be recollected with seriousness, and on the intervening space, between which, and the present hour, he may look back with a lively interest and feeling, with mingled emotions of pleasure and regret.

There is, my friends, one event, in which you and I have been intimately concerned, and which cannot occur to my recollection, and will not, I trust, occur to yours, without exciting some feelings of interest—the event of my ordination, the anniversary of which returns this day. What are the feelings it becomes us to exercise on the occasion? Feelings of gratitude to the preserver of our lives; feelings of dependence on his mercy and grace; feelings of the deepest anxiety for the result of the examination, and the account we are to make up.

It is now twenty years, since with fear and trembling, and much anxiety for the result, I entered on the labours of the ministry, and received a solemn charge to fulfil it amidst all its trials and cares. The event alluded to brought us together in the bonds of a most sacred relation, the duties resulting from which have been binding on us even to this hour. And what account have we to give? How have the duties of this ministry been executed, and how have its services been received and applied? These are inquiries it becomes us to make in the sight of God, and before the witness of our conscience. The duties of the ministry have ever been acknowledgad to be arduous. But some know how to estimate its labors, cares, anxieties and trials, who have not been actually called to its services, to feel the weight of its responsibility, and to experience the many obstacles to its success. As our Saviour once said, "I have meat to eat ye know not of," so they who sustain this office, have feelings, sacrifices, and struggles, of which their hearers are ignorant. Could they have access to their minds, and witness the many sighs that are uttered in secret, the many sleepless nights they are doomed to toil through, from anxiety for their flocks and the events of their labours, no one would be forward to view the life of a minister as a life of ease, free from suffering and care. But it has been my privilege and happiness to dwell among a people who have been ready to relieve the cares, and burdens, and trials, of the ministry by the soothings of their sympathy, by the pledges of their affection, and by the expressions of that charity, which human wants or frailties, or even indiscretions, demand. Yet a fear should justly be excited, lest corresponding efforts, on my part, have not been called forth to repay your christian care and indulgence by a greater attention to your moral necessities, and a greater care for your spiritual salvation. Although your present and future welfare, your moral and christian improvement, your peace and harmony as a society, have been objects of my solicitude, and lain near to my heart; and although my desire to accomplish these objects has not been suffered to abate, yet whether the right measures have been pursued, and faithfully pursued, it is not for me to say. Though it has been my humble endeavor to follow the convictions of my understanding and duty, yet it would be rash and presumptuous for me to say, or even to conceive, that no errors of judgement or practice have been committed, no duty has been neglected, and no want of zeal and fidelity is chargeable upon me.

In the first ten years of my ministry, the baptisms were 194 in number; the admissions into the church, 113; and the deaths 124, averaging about 12 yearly. In the last ten years the baptisms have been 133; admissions to the church, 56; and the deaths 216, averaging about 21 1-2 yearly. For the whole twenty years, the baptisms have been 327, averaging 16 1-3 yearly; admissions to the church, 169, averaging about 8 1-2 yearly; and the deaths in all this time have been 341, averaging 17 annually; nearly perhaps one third of the inhabitants at the commencemeni of the period.

My friends, it has been our lot thus far to live together in a time of great excitement and commotion, at a time when a spirit of dissention and division has pervaded the christian community and rent asunder many societies, once united and happy. But it has been our mutual happiness to witness and experience the effects of an opposite spirit in this society, the prevalence of christian candor and love, of a disposition to agree as to the weightier matters of the law, and not suffer a difference in regard to non-essentials to interrupt your fellowship; a firmness of purpose to worship together as Protestants, and in adherence to the genuine principles and *spirit* of Protestantism. It is to your honor that your union has become almost proverbial, and you are pointed to as an example of christian harmony and peace. Long may a spirit of love continue to descend upon you like "the dew of Hermon;" "long may you experience the joy of such harmony, and know "how good and pleasant it is for brethren to dwell together in unity."

For the Christian Register.

"ADMONITION FROM A DYING FEMALE."

The 'Boston Recorder' of the 18th inst. contains a very interesting article under this Head—interesting, because it illustrates, in a lucid manner, some of the peculiar consequences of orthodoxy. The article is a brief sketch of the *character* and *last hours* of a female who had been educated in Calvinistic principles, and who, we should judge, was wholly unacquainted with any other system of faith. She is spoken of by the writer, who was her Minister, as "a young lady of respectable standing, of tolerable education, of an unblemished moral reputation, and as one who seemed not far from the kingdom of Heaven." She *had felt the importance of religion* and, "as a member of a bible-class had acquitted herself well, and had endeared herself to her teacher." But there was one thing that cast over her character a sombre shade—there was one dark cloud which overshadowed all her horizon—one glaring evil that obliterated all the moral beauties of her life. She had lived—yes, "she *had lived* through one or two revivals of religion," without being greatly moved. She had felt none of those paroxysms which, in the minds of some, are the only evidences of *the religious character*. She could boast of no sudden transitions from dark dispair to vivid hope—from agonizing grief to rapturous joy—from slavish fear to angelic security. She could detail no striking *religious experience*—she could not feel that she had been an uncommon sinner. Her conscience did not *convict* her of enmity to truth, to virtue, and to God. And, without these, she believed, because she had been so instructed, there neither was, nor could be any genuine religion. When Death approached and extended her his 'icy hand,' she shrunk, in terror, from the conflict. She felt sure that she was *unprepared* for a better world. Religion being what she had been instructed to consider it, she had not "experienced it." The energies of her mind, at that trying period, were all palsied. All her visions of coming suffering filled up her excited, bewildered, imagination. She had never "met with a change"—and for her, God had no mercy. If she essayed to raise her thoughts to Heaven in devotion, the woe-fraught theory in which she had been educated taught her to expect only a *repulsive frown*. In this state of her mind, how happily might the *real truths* of religion have been applied! How would this poor innocent, trembling on the verge of another world, have seized on the consolatory hopes drawn from the infinite goodness and love of her Father in heaven, could they have been presented to her mind! O, could she have been counselled to look with confidence to God for forgiveness and support—to place a firm and unlimited trust in his mercy and goodness—and to resign her "spirit to him who gave it," without a doubt that her "corruptible should put on incorruption;" from what bitterness—from what overwhelming anguish of soul might not that deluded child of God have been saved! Instead of this, what support does her minister—"the physician of her soul," impart to her? How does he help to plume her wings for her upward flight? "She was urged to go to Jesus Christ"! To go to Christ! What could she understand by this? What could any one understand by it? What would the writer of that article, or any one else *do* first, on being told to go to Christ? Did he mean, 'go to the religion which God has revealed by Jesus Christ?' If so, why could he not have administered to her sinking nature some of the *cordials* of that religion? Why could he not remind her of some of those "glad tidings," cheering hopes, and animating promises, which Jesus proclaimed? But to us it seems probable, he knew not himself what he meant. And, "go to Christ," like "get religion," is one of those loose, indefinite, undefinable expressions found only in the Orthodox vocabulary which contribute astonishingly to the injury of the religion of Christ. The answer of the female was, "I cannot go to Christ—I know not how to go"! And this is a very natural answer—such an answer as might be expected from any one. The *unhappy* death of this individual is the natural consequence of such opinions as she had learned to venerate. Had she known the beauty and the excellence of the religion of Jesus *rationally* understood, she might have died in peace, with the glorious hope of a blessed immortality. But now, as she expressed herself, "it is all dark, and there is nothing before me but a miserable eternity." Unhappy sufferer! We hope thy troubles ended with thy life, and that thou now seest God and his Son in their real characters of "light and love."

T.

For the Christian Register.

A FRAGMENT.

Has my dear child then gone and left me forever? Yes, it is a sad reality, and yet I am sometimes ready to hope, that it an illusion; and that I shall still embrace him again. No—never again in this *world*. But I shall again meet him, Oh, blessed hope! Oh, the glorious promise of the Christian revelation! "Because I live," says the risen and glorified Saviour, "ye shall live also." "In my Father's house are many mansions"—not only places of perfect and undisciplined felicity for the aged saint, who has long struggled and fought under the banner of the cross—who has *through* life been obedient and holy, and is qualified to enter immediately on elevated services and duties in the kingdom of God,—but mansions also, for babes in Christ, for the young in years and infants in virtue, if they have begun to acquire good dispositions, have desired instruction, and received advice with docility and obedience. A few years could not make them perfect as the angels of God; but somewhat *like* them, in love of moral goodness, and in willingness to be instructed and improved. And what are these indications, if love of truth, ingenuousness of mind, respect and affection to parents are not? It would be wonderful, indeed, if a child at twelve or fourteen years of age did not sometimes discover petulence or frowardness. Often, too, they are irritated or neglected, or governed too much, and blamed for trifling and indifferent things. But if they have generally and prevailingly manifested an ingenuous and docile temper; were disposed to reform what was amiss, willing to learn and to listen to parental admonition—then, though far from perfection, there is hope that a capacity and a disposition were formed, to avail of more elevated privileges, in a higher state of being. With ardent faith, my child was commended in prayer to God, "the Father of the Spirits of all," who takes what he lent, and will dispose of his creatures in wisdom and benevolence. And young as he was, he also prayed for himself, without particular direction. Why not cease then, to be disquieted? Why not cease to mourn? I do not mourn, in the spirit of impiety or complaint. But I cannot but mourn the loss of one, who had many amiable qualities; and who I had fondly hoped was destined to be the comfort and joy of my old age.—I visit his grave, and am dumb with grief. I lay my hand upon my mouth, and say to my bursting heart, peace, be still. I return to my chamber, and there I see memorials of the intelligence and virtue of the deceased. In an unfinished journal, I see resolutions of fidelity and punctuality on record, which alike add poignancy and solace to my wounded feelings. I find it declared, "if I have done wrong I am sory, and *will* not do so again."—But the inquiring voice of laudible curiosity is dumb forever, in this world. And the heart which beat strong and pure with respectful feelings towards parents, will beat no more.—But it is enough;—his memory is precious to his friends; his virtues will live in their recollection.—Let then, the note of sorrow be changed for that of submission and joy. "Though the body return to the earth, the spirit returns to God who gave it." The youthful mind has become a seraph. The disincumbered spirit has ascended to its native skies.—But a great lesson is to be learned: a great duty is to be performed. After a few years more of trial and affliction, of disappointment and sorrow, those who remain must follow. "The time is short." But while it continues, there are duties for every one, which cannot safely be neglected. Resignation and devotion to God, truth, Justice

and kindness to man, self-control, and self-denial, becomes us all, in every condition of life. We should endeavor also to do something, to make the world better.

May it not be allowed to hope, that some pious departed relative was permitted, to stand ready, as a ministring angel, to receive the departing spirit of my child; and will lead him, through various ranks of improvement, up to the throne of God? May not the good be instruments of happiness to others in the future, as well as in the present world? It is the opinion of many learned divines, that the future state may be favorable to the *moral* improvement of the young, who have began well, and yet made but little progress in goodness; though for the aged hardened, inveterate sinner, no hope seems to be held out. The opposite doctrine, that the young, however amiable and dutiful, teachable and obedient, if not *miraculously* changed, and made perfect here, are heirs of hell and destined to endless misery, is so unreasonable, so revolting, so unchristian, that it cannot be admitted by *any sober man*, nor allowed to disturb our hopes in the divine benevolence, towards those who have received instruction with willingness, and shown a love of truth and goodness, although they are far short of angelical perfection. Let us, then, cling to the gospel. It is *good news* from heaven: It is a message of peace and mercy from the Deity—and not a denunciation of eternal wrath upon the great majority of the human race; including even those, who are young, and who have not become obstinate and confirmed in vice by willful and habitual transgression.

For the Christian Register.

DEDICATION AT ATHOL.

It will be recollected that in the summer of 1827, the Meeting House in Athol was destroyed by fire, supposed to be the work of an incendiary. Notwithstanding the affliction and great excitement, which that event occasioned, the people of that place, to their great honor, unwilling that the public offices of religion should fall into disuse among them, proceeded with entire unanimity to erect another House of worship. This new, and commodious edifices was completed the last autumn, and on the 3d inst. was dedicated to the service of Almighty God. Besides the singing of appropriate anthems and hymns, the services on the occasion were the following; Introductory Prayer and reading selections from the Scriptures by Rev. Mr. Bascom of Ashby: Dedicatory Prayer by Rev. Mr. Wellington of Templston: Sermon by Rev. Mr. Estabrook, pastor of the society, from John, x. 22; and Concluding Prayer by Rev. Mr. Harding of Newsalem. The day was favorable, and an unusually large and respectable assembly testified, by their attention and seriousness, the interest they felt in the occasion.

NATIONAL LEGISLATURE.

HOUSE OF REPRESENTATIVES.

In the House of Rep. Mond. 15th Mr. Sargent offered a resolution, which was agreed to, directing an inquiry into the expediency of further provision for the support and extension of the Mint.

The bill increasing the amount of drawback on refined sugar was taken up and debated, before the House came to a decision, they adjourned.

In the House of Representatives, on motion of Mr. Sprague, the Committee of Ways and Means was instructed to inquire into the expediency of repealing the tonnage duties. A large number of resolutions for inquiry were agreed to. The bill for increasing the amount of drawback or refined sugar was further debated, and was finally ordered to be engrossed for a third reading, yeas 117, nays 71.

In the House of Representatives, the committee on military affairs, on motion of Mr. Drayton the Chairman, was discharged from the further consideration of the resolution for an inquiry into the expediency of prohibiting the furnishing of strong liquors to soldiers of the army, except when presented as a medicine.

SENATE.

In the Senate on Monday 15th, Mr. Woodbury's resolutions for an inquiry respecting the expediency of a reduction of the duty on Coffee and Tea, and also of allowing a drawback on the exportation of nails, spirits, and cordage, when manufactured here of foreign materials, were agreed to.

In Senate on Tuesday, Mr. White offered a resolution, which was agreed to, instructing the Judiciary committee to inquire into the propriety and necessity of so amending the Judicial system, as to place all the States in a similar situation, and to furnish the citizens of each an equal opportunity of having a due administration of justice.

The Senate sat a short time with closed doors, on Executive business.

In the Senate on Wednesday, Mr. Silsby presented the memorial of merchants of Boston praying for the establishment of the warehousing system, which was referred to the committee of commerce and ordered to be printed. The same petition was presented by Mr. Gorham in the House of Representatives, and referred to the committee on commerce.

SUMMARY.

Fire. A fire broke out in the Massachusetts General Hospital, on the morning of Sunday, the 4th inst. of which we accidentally omitted last week, to give an account. By the promptness and persevering energy of the members of the Fire Department, it was confined to the room in which it originated, which was the garret of the eastern wing. The roof was cut through in many places, and it is presumed that the timbers of the upper part will have to be generally renewed. The loss is estimated at 10 or 12,000 dollars. We have heard no suggestions about insurance, though we presume the Directors are too provident to allow this benevolent establishment to be a sufferer in its funds by fire.

At Bridgewater, on Sunday afternoon, the 14th inst. the Paper Mill Establishment belonging to M. & J. M. Eddy, occupied by Geo Hooker & Co; also a Saw Mill connected, were completely reduced to ashes. Loss estimated $6,500, there was $3000 insured on the Mill and $1000 on the stock. The fire was discovered before the people had returned from meeting, consequently very few people were collected until the fire had made such progress as to render it impossible to save much of the property.

On the night of the 11th inst. the following buildings, &c. were destroyed by fire in Williamsburgh. The grist-mill, carding machine and picker of Mr. Mdmund Taylor. A large building partly occupied as a joiner's shop by Mr. Clement Coffin. The blacksmith's shop and coal house of Mr. Jonathan Warner. A building used for the storage of lumber. The property consumed is estimated at about 3000 dollars. Mr. Taylor's mill, &c. was insured for $800.

We copy from the Centinel the following account of the Ladies Fair, for the benefit of infant schools for the poor.

The Ladies' Fair. We are unable to do any thing like justice to the brilliant Exhibition of Benevolence yesterday given in the gallery of the Atheneum, under the auspices of the ladies of this city. The Bazaar for the sale of the offerings of liberality, occupied three sides of the capacious gallery, and filled with fancy, useful and other articles as beautiful to the eye, and as gratifying to the taste, as they were suitably arranged and displayed. At the tables, presided more than fifty females of our most respectable families, whose ministration at these Altars of Charity was most eminently successful, and would have been larger: it was so thronged with spectators that it was difficult to obtain entrance, and many had to wait a long time before they could gain access to the tables. The receipts must have been very large, and we heard an instance, wherein a fifty dollar bill was given in payment, for one of the fancy articles. Most of the goods were sold at an early hour.

The following statement of the result is from the Advertiser of yesterday.

The late fair was conducted by the Managers of the two Infant School Societies. We learn that the amount received for sale of tickets of admission was $509 11

For the sale of articles for the Salem-street School,	1519 02
For do. of the Bedford-street School,	600 00
Total,	2628 13

The following article is part of a communication which appeared in the Courier of Thursday, under the signature of a Non-Resident.

MR. EDITOR,—We who are far enough from the capital to be out of the reach of its conflicting interests; and so can look securely and calmly upon the whirl and commotion of its domestic politics, are often compelled to admit the truth of the old adage, that "Boston folks are full ef notions;" and as the friends and admirers of a city which we proudly call our birth place, we are in no small measure solicitous that these notions should be right notions, that is, as every man is orthodox to himself, that they should conform to *our* notions.

It is therefore with no small regret that we have seen a most enlightened, able, disinterested and indefatigable officer, who has presided over your municipal concerns with dignity and honor, and conferred benefactions upon your city, which will render his name dear to its posterity, as long as that city shall stand, compelled to resign his office and ungratefully driven from her service. We say compelled, because, consistently with a just self-respect, Mr. Quincy could no longer remain a candidate for the Mayoralty; and the brief letter recently addressed to his fellow citizens strongly marks that singleness of purpose and that sense of his own honor, and that decision of character, which peculiarly fit him for the office, that he has sustained,

We have known Mr. Quincy for years. We feel that we can judge in this case with disinterestedness. We have no fears to say what we know. We believe then that there does not live a man of purer, higher, and sterner principles of duty. In manners a gentleman; in taste and literature an accomplished scholar; in domestic and private life of an unblemished deportment; in his devotion so the honor and interests of his native city surpassed by none, scarcely equalled by any; as a magistrate, above suspicion; a model of temperance, activity, diligence, punctuality, promptitude, and unwearied industry; incapable of a mean action, and as a public officer of a disinterestedness, which none will question; the active and liberal patron of every public improvement; as a patriot, fearless, devoted, independent and magnanimous; as a Christian, unostentatious, candid and exemplary.

Those who do not know Mr. Quincy may deem this the language of panegyric. We disdain to flatter any man. We believe, we know, that every word which we have uttered in this case is true. We are opposed in ordinary and indeed in extraordinary cases to making the character of the living matters of public observation either in the way of praise or blame; but the characters of public men are public property and the cause of public virtue sometimes demands that exemplary rectitude, fidelity, and disinterestedness should be openly vindicated and honored.

Let who will succeed Mr. Quincy, and Boston has many sons of whom she may justly be proud, his Mayoralty will constitute an illustrious era in her history. The public improvements which his enterprize and energy have conceived and effected, are immense and their benefits will be felt as long as the city shall be known. Let us admit that he has committed some mistakes, that he is chargeable with some wrong judgements. No man will accuse him of dishonest intentions What he has done he has done from a sense of duty. Will the city of Borton ever find a Mayor who is infallible? There are some men, who, it is true never do wrong because they never do any thing. But men of distinguished energy, activity, and decision must be expected occasionally to make mistakes. Yet can there be a doubt, that the extraordinary benefits, which such men confer upon society by their incessant labors for the public service, are a most ample compensation for any trival errors, into which their promptitude of decision and action may sometimes lead them.

A Washington correspondant of the Baltimore Patriot says, the reports of Mr. Adams' intention of taking up his permanent residence in Washington are incorrect. On the third of March he will retire to a private mansion for a few weeks for the purpose of arranging his private affairs previous to his returning to Quincy. For the same reasons other Presidents have found it necessary to tarry in the City for awhile after their official duties have ceased.

Munificence. Elisha Lee, Esq. of Sheffield, Mass. has determined to make the following donations; and has signified the same to the Societies concerned:—To the American Education Society, for a permanent Scholarship, $1000; Board of Foreign Missions, $600; Home Missionary Society, $600; Bible Society, 400; Tract Society, $400—Total, $3000.

In the Lower Canada House of Assembly, a petition has been presented from Messrs Grant, Gates, and Gill, praying the House to take into consideration the making of a rail road between St. Johns and the St. Lawrence. The petition was referred to a special committee.

Greece. It is stated that Doron was delivered up to the French, without any opposition.

Near Canea in Candia, the Greeks lately took a fort from the Turks, and fought a long time before they were dispossessed.

35 more cannon are to be sent to the Morea from France to fortify the strong places. There is said to be a scarcify of provisions.

The Russians have obtained the island of Samos of the Greek government, to establish their head quarters; and it is supposed that the English and French will have rallying places is other positions. The expedition for Prevesa has left Poros. It will amount to about 25 sail.

The President has issued orders for the formation of six battalions of artillery on a nucleus of the two battalions now existing.

Greece. By a despatch from the French Commander-in-Chief in Greece, it appears that that country is at length FREE. All the fortresses have been surrendered to the *French*. 26,000 Musselmans have been compelled to quit the country.

It is said that the Chiefs are very desirous of establishing free schools. *Journal.*

Portugal. The Emperor of Brazil is said to have appointed a Regency for Portugal during his daughter's minority—and the Agents of his daughter are reported to be raising troops in Denmark, Holland, &c. to enforce her rights in Portugal.

[*Foreign extracts.*]

A restriction of the Swedish Government, respecting matrimony, prevents the young men from entering into wedlock before the age of twenty-one, except in cases where property is bequeathed to an heir, who is then at liberty to marry as soon as he attains eighteen. Girls are allowed to marry at fifteen.

A fund has lately been established at Stockholm from which it is intended to reward faithful and good servants. The King has contributed to it a thousand crowns; the prince royal five hundred; the princes royal three hundred. This is an example worthy of imitation.

There has been recently discovered, in an old monastery, in Western Friesland, the *chief d' œuvre* of Francis Floris, the Flemish Rapheal, *The Multiplication of the Five Loaves.* This magnificent picture is to be cleaned and sent to Antwerp, which was the birth-place of the painter.

Talleyrand has completed the memoirs of his eventful life. This *wily* politician lives a life of excitement; he is never without society, in his own hotel, at Paris, and when he sojourns at his princely palace, at Valencia, he takes with him a host of visitors. Talleyrand recently lost three millions of livres, by the failure of a Par is bunker. He has still, however, more than £20 000 sterling per annum left, most of which he spends in hospitality.

MARRIAGES.

In this city, on the 18th inst. by the Rev. Dr. Lowell, Mr. George Fowle to Miss Mary E. Whitwell, eldest daughter of Dr. [illegible] By Rev. Mr. Frothingham, Mr. Ignatius Sargent to Miss Charlotte Gray, daughter of the late Samuel Gray, Esq,

In Hingham, Mr. David Gardner, jr. to Miss Lucy Souther.

In Springfield, Mr. Edmund Stebbins to Miss Martha Hinds.

In Medway, Mr. John Batchelder, of Holliston, to Miss Emeline Mason.

In Grafton, Mr. Daniel B. Wheelock to Miss Sophia Brigham; Mr. Samuel Walker to Miss Abigail G. Seariess.

In Sutton, Mr. Arad Aldrich, of Northbridge, to Miss Ruth Chase.

In Scituate on the 7th inst. by the Rev Nehemiah Thomas Mr. John Robertson to Miss Eleanor Jackson.

In Amesbury, Mr. Jonathan Merrill to Mary S. Nichols.

In Lynn, Mr. Aaron Jenkins to Miss Sarah Downing; Mr. Stephen N. Breed to Miss Elizabeth Breed.

In Salem, Capt. Lewis Endicott to Miss Mary L. F. O. Fettyplace, daughter of William F. Esq.

In Kennebunk, William S. Emerson, M. D. to Miss Olive L. daughter of Capt. John Bourne.

In New-York, Mr, Samuel S. Haskell, formerly of Newburyport, to Miss Elizabeth Brown.

DEATHS.

In this city, on Thursday, 18th inst. very suddenly, Mr. Jonas Prouty, aged, 47. Mrs. Mary Hammond, wife of Mr. Alexander Hammond, aged 30. Hannah Smith, aged 58. Lucinda Richardson, 19. Mary Phillips, 40. Patrick Doyle, 42. Charlotte Lynch, 66. Thomas F. Bedlington, aged 23.

In Waltham, Mr. William Townsend, aged 47.

In Attleborough, on the the 7th inst. Dea. Elkanah Wilmarth, in the 100th year of his age.

In Dighton, on the 5th inst. after a long and lingering sickness, Mrs. Abigail, consort of Rev. Abraham Gushee, aged 55.

In Bridgwater, Mr. James Hooper, aged 82—He was the only surviving soldier of the French war, in that town.

In Salem, Mrs. Elizabeth, aged 60, wife of Mr. Robert Peele. jr. Mr. Daniel Hopping, aged 36.

In Newburyport, Mrs. Sarah Putnam, aged 83; Mr. John Tower aged 60.

In Amherst, N. H. Hon. Jedediah H. Smith, formerly a member of Congress, and Judge of the Court of Common Please.

In Brooklyn, Con. on the 12th inst. Joseph May, jr. only child of Rev. Samuel J. May, of that place.

In Marblehead, Deacon John Goodwin, aged 85; Captain Thomas Martin, aged 97.

In Amherst, (Mass.) 12th inst. Mrs. Mary Blair, aged 52.

In Leicester, Miss Marcia, daughter of Mr. Silas Bullard, aged 21; Mr. Alexander Wesley, aged 51.

In Worcester, Lieut. Carter Elliot, aged 47.

In Portland, Mr. Elias Jacobs, aged 44—Mr. Samuel Rich, jr. aged 29.

In Charlestown, Ohio, 4th inst. Mr. Amasa Williams, aged 35, formerly of Goshen.

CHRISTMAS and NEW-YEAR'S PRESENTS. &c. *THOMAS WELLS,* at the Suffolk Circulating Library and Bookstore, 82, Hanover street, has for sale a good variety of new Annual Tributes and other interesting Books, adapted to various ages and capacities.

Also, large and small Bibles, Prayer Books, Psalm and Hymn Books, &c. in gilt and common bindings; School Books, School Rewards, Almanacs, Registers, Blank Books, Stationary, etc.

☞ Subscribers and Non-Subscribers accommodated with Books from an extensive and daily increasing Library on moderate terms.

☞ The "Cambridge Selection," and "Belknap's Collection ef Psalms and Hymns," are constantly published and for sale as above, in various sizes, qualities and bindings, where Societies and individuals can be furnished on good terms. Dec. 27

ADAMS FEMALE ACADEMY.

THE winter term at this Seminary, will commence on Wednesday, November 26, under the charge of Mr. C. C. V. Gale. Board from $1,33, to $1,75 per week.—Tuition $6.

Derry, N. H. Nov., 1828.

NEW YEAR'S PRESENTS.

For Sale by N. S. SIMPKINS & CO. No. 79, Court-St.

ANNUALS.

THE ATLANTIC SOUVENIR; The TOKEN; The CASKET; The PEARL; Ackermann's London FORGET ME NOT; WINTER'S WREATH; FRIENDSHIP'S OFFERING; and the CHRISTMAS Box, will be received in a few days. The MORAL and RELIGIOUS SOUVENIR, neatly bound in the best of silk, with a great variety of Juvenile Books,

AMONG WHICH ARE—

The Mirror; Juvenile Sketch Book; Godfrey Hall; Scripture Stories; Depping's Evening Entertainments; Scripture Natural History; Adelaide; Evening Hours; Russian Tales; Key to Knowledge; Tales of a Grandfather; Evenings in Boston; Child's Botany; Parley's Tales about America; Parley's Tales about Europe; Persia, containing a description of the country, with an account of its government, laws, and religion, with coloured plates; Bigland's History of Animals, with plates; Bigland's History of Birds, Fishes, Reptiles and Insects, with plates; Character essential to success in life; Alice Bradford or the Birth Day's Experience of Religion; Stories for Emma; The Young Cadet; Life of Linnæus or the Young Botanist; Theodore or The Crusaders; Northern Regions, Juvenile Plutarch; Familiar Tales; Little Plays; Son of a Genius; Daughter of a Genius; A Visit to Malta, Harriet and her cousin; Scientific Dialogues; Curiosities for the Ingenious; The Foresters; Travels at Home; Relics of Antiquity; the Happy Family, being an illustration of Scripture; Beautitudes; with a good collection of COLOURED TOYS; The TRAVELLER'S TOUR ROUND THE WORLD; a game for children; DISSECTED MAPS, &c. &c.

Haven's Remains; BROOK'S DAILY MONITOR; Jotham Anderson; Greenwood,s Lives of the Apostles; Mrs. Barbauld's Works; Ware's Discourses; Recollections of a Beloved Sister; Matins and Vespers; Foster's Essay on the importance of Religion; Lights and Shades of English Life; Channing's Milton.

CHAPONE'S LETTERS; BENNETT'S do; PS and QS; THE LEGENDARY, 2d volume

Dec. 27

NEW YEAR'S PRESENTS.

FOR sale at the Christian Register Office

MRS. BARBAULD'S WORKS.

RECOLLECTIONS OF JOTHAM ANDERSON, by Rev H. Ware.

WARE'S DISCOURSES on the Offices and Character of Jesus Christ.

Dabney's Prayer's for the use of Families.

These are neatly half-board in calf or morocco, and are very suitable for New Year's Presents.

Dec. 27.

CHAUNCY HALL SCHOOL.

MR. THAYER has the pleasure to give notice, that he has engaged Mr. GRUND, one of the best mathematicians in this country, as teacher of Arithmetic and Mathematics in his establishment. Mr. G. also teaches the *French* and *Drawing*; and would receive a class in *German*, should one be offered.

Thursday and Saturday afternoons are devoted to Drawing.

Pupils from the Latin School, and others desirous of obtaining instruction in the higher mathematics, received at intermediate hours.

Mr. Thayer is also highly gratified to state, that he has succeeded in engaging Mr. WILLIAM RUSSELL for the *Classical* department. Mr. R. will likewise aid in the department of *Elocution*. Dec. 6

TO PARENTS, SUNDAY SCHOOL TEACHERS, AND OTHERS.

WAIT, GREENE & CO. No. 13 Court-street, are now preparing for the press a series of Original Books for Children, to be published under the direction of "The Boston Sunday School Society." These Books will be of the very first character, done up in very good style, and sold very low. Several of them will be issued in season for Christmas and New Year. They invite all interested in the instruction of Youth to call at their store and examine them; where they will find, also, a very choice selection of Books, suitable for the approaching season; among which are—

The Atlantic Souvenir; The Pearl; The Token; The Remember Me; Godfrey Hall; The Casket; The Juvenile Souvenir; The Juvenile Forget Me Not; Elegant Pocket Bibles. &c.

Dec. 20.

CHRISTIAN CALENDAR FOR 1829.

THIS Manual is now FOR SALE AT THIS OFFICE, and by BOWLES & DEARBORN 50, Washington Street, as well as by the Booksellers generally. It contains the usual astronomical calculations, a Farmer's Calendar, statements of the Courts, Stages, &c., and a variety of selections, practical, doctrinal, and miscellaneous. The following is a list of the contents of the supplement:

INTELLIGENCE.

Bible Societies; Peace Societies; Religion in Transylvania; Religion in Geneva; British and Foreign Unitarian Association; Unitarian Mission in Calcutta; American Unitarian Association; Divinity School at Cambridge.

RELIGIOUS MISCELLANY.

Ecclesiastical Power; Religious Persecution; Evangelical Piety; Christian Forbearance; Praying for One Another; Parental Character of God; Thundering Preachers; Heresy and Schism; Orthodoxy and Heterodoxy; Power of Religion; The Mourner; Regeneration; Influence of Christianity; Human Nature, its dignity and capacity of moral elevation.

MISCELLANEOUS EXTRACTS.

Education; The Mother; Childhood; A Father's Advice to his Daughter; Influence of Autumn on Moral Feeling; Sabbath Evening Twilight; The Bible or the Church?; Sonnet.

Nov. 22

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 2.

CONTENTS.

What are the Requisites in a Sunday School Teacher? Conversation on the First Century; Lessons on the Mind; The Flax Plant; Dialogue; On the Instruction in the Wonders of Natnre; Hymn for a little Boy; On Silent Worship. 3t. Dec. 13.

RELIGIOUS DISPUTES.

BOWLES & DEARBORN have in press and will publish in a few days—a Pamphlet entitled "The Fatal Tendency of Religious Disputes of the present day Impartially Considered"—by Old Experience.

"*There came a Viper out of the heat*"—Acts xviii. 3.

BOOKS FOR CHRISTMAS AND NEW YEAR.

BOWLES & DEARBORN, 50 Washington-street, have just published a great variety of Original Books, which are particularly suited for Christmas and New Year Presents. They are all neatly bound, with engravings, and will be sold wholesale or retail, at low prices. Orders are respectfully solicited.

I. THE CASKET—A Christmas and New-Year's Present for children and Young Persons, for 1829. This work consists of articles in prose and verse, all original; and it is believed that, in point of interest and usefulness, many of them will not fall in comparison, with any that have been written in this country. Among the poetical articles, are some from the pens of Wordsworth, Pinckney, and the late Professor Frisbie. The printing and paper are not far inferior to any of the American Souvenirs for the ensuing year. The Plates, seven in number, are finely executed on copper. It is done up in a variety of bindings, and will be sold at a low retail price, and a liberal discount made to those who purchase to sell again.

II. THE BEATITUDES.—This work is designed to convey religious instruction to children, by stories, and familiar illustrations of some of the doctrines and precepts of our Saviour. If a single child should acquire from its perusal, a better knowledge of the principles of our religion, or imbibe a purer affection, and deeper reverence for its Divine Author, the mother who wrote it will have her reward.

III. ISABELLA,—By the author of "The Prize," "Self Conquest," &c. &c.

"I have thought
A brother's and a sister's love was much,—
But the affection of a delicate child
For a fond parent, gushing as it does
With the sweet springs of life, and pouring on
Through all earth's changes, like a principle,—
Chasten'd with reverence, and made more pure
By the world's discipline of light and shade—
It must be holier."—— WILLIS.

IV. THE BLACK VELVET BRACELET,—By the author of "Early Impressions," "Temptation," &c.

V. MARY JONES,—A little girl who learned to be always happy and always good from the thought that God was near her.

VI. THE CLOSET,—By the author of "Early Impressions," "Temptation," &c.

VII. ORIENTAL ANECDOTES,—Illustrating the manners, customs, productions, and present state of the principal countries of the East, drawn from the accounts of recent travellers, intended for the instruction and entertainment of young persons. By the author of "Anecdotes of Animals." Illustrated with eighteen engravings.

VIII. JAMES COLEMAN,—By the author of "John Williams," &c.

IX. PROCRASTINATION,—By the author of "Early Impressions," &c.

X. THOMAS MANSFIELD,—By the author of "Pet Lamb," &c.

XI. ORIGINAL MORAL TALES, in eight volumes. These volumes are neatly bound in uniform style, containing in all forty different stories, and a like number of plates; the whole being one of each of the *series* of Original Moral Tales, as far as published by B. & D. viz:—

VOL. I. The Advantages of a Good Resolution; The Four Apples; The Confession; The Child who took what did not belong to Her; The Botanical Garden; John Williams; Anna Ross; Sophia Morton.

VOL. II. Emily Parker; The Pet Lamb; George Mills; The Little Girl taught by Experience; The Shower; Self-Conquest.

VOL. III. Marrion Wilder; Alice and Ruth; The Dainty Boy; The Rising Sun; The Obstinate Children; The Prize.

VOL. IV. Temptation; Early Impressions.

VOL V. The Christmas Gift; I 'll Risk it; The Young West Indian; The Skaters; Laura Somerville; The Cabin Boy; Little Edward; Little Agnes and Blind Mary.

VOL. VI. Robert Woodward; The Storm; Sequel to Marrion Wilder; Little Traveller; The Beatitudes.

VOL. VII. James Coleman; Isabella; Procrastination; Robert Mansfield.

VOL. VIII. Black Velvet Bracelet; Mary Jones.

Each of the stories contained in the above volumes may also be had separately.

[In offering the foregoing to the public, the publishers have much confidence in the belief that, in point of excellence, they will not be inferior to any that are published, and that they will derive no little interest, from the fact of their being entirely American productions.

XII. SABBATH RECREATIONS,—Or Select Poetry of a religious kind, chiefly taken from the works of modern poets; with original pieces never before published. First American edition. Carefully revised, with the addition of pieces, original and selected, from American writers. By Rev. JOHN PIERPONT.

XIII. PS and QS. This work consists of original articles, in prose and verse, chiefly of the humorous kind, as may be inferred from the following preface:

"TO ALL THE WORLD AND THE READER,

"*Greeting:*—Know ye, that these 'Ps and Qs' were indited for your especial edification and amusement, by five as lugubrious-visaged wights as ever put quill to paper for fame or York sixpences. Genius hath laid his hand upon our wrinkled polls, and singed them nearly bare, as appeareth in the title page, and we have little left but our *queues* and our *pease*-soup. Our portraits are in the frontispeace, our biography is inscribed beneath, our labors are annexed, and

"Not a man shall we excuse,
Who doth not buy our Ps and Qs."

B. &D. have also for sale the following Original Works which have been published by them during the past year, each neatly bound in a volume.

THE PRIZE.
EARLY IMPRESSIONS.
TEMPTATION.
EVENINGS IN BOSTON. 1st and 2d Series.
ANECDOTES OF ANIMALS, with 36 plates

The following are reprints from English Works, published by them, viz.

VISIT TO THE SEA-SIDE—In Two Parts.
MY EARLY DAYS.
ALWAYS HAPPY.

In addition to the foregoing, B. & D. have all the American and English Souvenirs, and a great variety of Books, and other articles suitable for Christmas and New Year's Presents. Dec. 20.

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Company also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.

ANDREW G. WINSLOW, Sec'y. Nov. 22

INDEX

TO THE CHRISTIAN REGISTER—VOL. VII.

A

Alpha Beta, on the Spirit of the Pilgrims, 170.
" On Pollock's poem, ib.
Atheist, Taylors idea of, 6.
Ascriptions by Trinitarians, See Orthodox artifice, 10.
Ames, Fisher, his advice to Printers, 36,
Almshouse and the Poor, 46.
Adam, Rev. Mr. What he is doing in Calcutta, 54.
Aqua Homo, his communications, 58, 65.
A. G. his reply to Gimel, 66.
A. G. on I John, v. 7: concluded, 70.
African Captive Restored, 80.
A, his remarks on Kenrick's commentary, 86.
Austin Rev D. his ordination, 90.
Aspland, Rev Mr his speech, 154.
Ashmun, J. Esq. 156.
Ants, the labors and policy of, 76, 164.
Arithmetic its use to woman, 168.
Abbot Rev. Dr. 94 104.
Atonement, 102, 121.
Amesbury Installation there, 106.
Anderson Jotham, 106.
Adams, J. Q. his Address, 116.
Africa, 120.
A. F. his remarks on the Hicksites, 129.
Alexandria Catacombs of, 128.
Appleton H. D. notice of, 147.
A. U. A. Third Ann. Rep. 150.
Amherst Inquirer, a Unitarians remarks on 190.
Admonition of a dying Female 206.
Abduhl Rahhaman, 13, 196

B

B, on religious motives, 18.
Brookfield, Ecclesiastical affairs, 22 32 50.
Burton Warren, his ordination, 38.
Book and Pamphlet Society, 42.
Bible Society, American, 82.
Bible, views of 121.
Bible Society, British & Foreign, 129, 130.
Bible Christian, 103. Beaver 104.
Biblical Criticism, 50—Burmese Mission, 54.
Burnap Rev G. W. his ordination, 70.
Bowring, on religion in Holland & Germany, 73.
Bees, 76.
Balloons, origin of, 76.
Benger, Miss. E. O. Memoir of, 80.
Burns Robert, 96. Boston Recorder, 102.
Bartlett, Rev. J. his Ordination Sermon, 153.
Blakely, Mr. F. his speech at the Synod of Ulster, 157.
Bowditch's La Place, 159.
Beal Henry, 166.
Blind, a school for the, 168.
Badger Rev. Mr. his Journal. 133.
B. W. his communication, 135.
Beecher, Rev. Dr. his Sermon on the Salvation of infants, 138.
Brainard the Poet 200
Buried city 108. Benares, description of, 120.
Berea about atonement, 130.

C

Contentment. from Jeremy Taylor, 2, 5, &c.
Craig' notice of, 5.
Congress, routine of business, 4.
Constantinople, 16.
Conversation, hints on, 20.
Cemetery of Pere La Chaise, 28.
Canton, new Church, 115.
Columbus, Life of, 44, 56, 132.
Collingwood, character, &c. 68. Letter to his daughter, 44.
Church & State, 45 160.
Church of Rome, Splendor of 188.
Calvinistic Lady, Letter to, 59.
Corporation & Test acts, Repeal of, 62.
Cucumbers, early ones, 64.
Corporation and Test Acts, 70.
Christian Teachers Manual, 70.
Christian Examiner 178.
Christian Forbearance, 134.
Christianity peculiarities of, 77.
Congregational Convention, 86.
Christianity, Its genius hostile to a passion for power, 89.
Calumny of the Orthodox, 90.
Calvinism Unscriptural, &c. 93.
Calvinism Aristocracy of, 109.
Calvinistic Tract J, F's account of, 111.
Calvinistic Interlopers, 138.
Calvinist, why I would not be called one, 146.
Calcutta, Unitarianism there, 97, 101 121.
Coalition, 98.
Charlton, Installation there, 102.
Camel, 104.
Close Ambition, 105.
Calcutta description of, 108.
" Unitarianism there, 109 113 149 177.
Collections, 112.
Catholicism in Germany, 113.
Calumny Expos, 142. Conspiracy, 14* 151 154.
Canton, Orthodox interferences there, 159.
Converts to Unitarianism, 165.
Canning, George 176.
Cook Rev. P. review of his Sermon 185.
Calcutta Unitarian Mission, 85, 94.
Charlton, Installation, 146, 183,
Convert from Trinitarianism, 73.
Cambridge Old Parish, its difficulties, 138. commencement of 1828.—138.
Children's questions. 140.
Carnes, Mrs. Abigail 187.
Craffts, Rev E. P. his ordination 190.
Channing Rev Dr his Sermon 193.

D

Divisions, mark those who cause them, 26.
Daily Monitor, 54. Divinity of Christ, G's reply to John, 63.
Damon, Rev. D. his farewell sermon, 77.
Dropsy cure of, 80.
Deeds Trust (see Trust Deeds.)
Duelling, 2, (see Graham.)
Dedication at Augusta 10, Boston, South Congregational Church, 18. Mr. Sabine's Church, Boston, 18. Newton Upper Falls 34. Quincy 182. Philadelphia 182. Natick 190.—Athol 206.
Dorcestriensis 198.
Deodatus his letter 198.
Davis J. J. (see obituary) Danvers, 98.
Domestic management, 100.
Derby Lecture, 102.
Damon Rev. David his Installation, 106.
Dabney's Annotations, 106.
Divine Influences, 117.
Divine decrees, 121.
Drinking cold water, 132.
Double will, 141.
Dowse Hon. E. Obituary notice of, 147.
Divine Unity, by an aged Layman, 157.
Dialogue about a meeting-house, 158.

E

Excited, Mrs Goodenough's description of its various meanings, 8.
Exclusive System, Mr. Walker's remarks on, 9 13 17 &c.
Emmet Robert, 12.
Education by a friend of youth, 19.
Eliot, John, anecdote of, 40 189.
Ely Rev Dr, 50.
Early Impressions, 84, 97.
Emlyn, Thomas, 98.
Error Involuntary, Innocency of, 93.
Experiencing religion, 113.
Education, Mr. Francis's remarks on, 120.
Early Associations, influence of, 105.
Election Sermons, 132.
Earthquake at Lima, 128.
Everett, Hon. E. his speech, 164.
" his address at Harvard Monument, 172.
E. M. S. his communication, 174.
Egyptian Antiquities, 180.
Eng. notices of Amer. publications 194.
Evening Lecture 197, 201, 295.
Emperor of Russia 204.
Ephesus, 96.
Editor's remarks on the principles by which the paper is conducted 142.
Essex South Conference, 142.
English Criticisms of Unitarian Writings, 150.

F

Freedom Religious, 146.
French Servants, 4.
F. G. his communication about the "Letter to a Unitarian clergyman," 22.
Female Education, 36 40 44 56 60 84 92 100.
Females influence of, 64 104. Female Piety, 72.
France, Journal of a tour through, 53 (see Wood)
Free Inquiry, 54 78.
Francis, Rev C. his Derby Lecture, 102.
Flint, Dr. J. B. his Address on Intemperance, 106.
Future Punishment, 121.
Faith, Life of, 137.
Franklin, his letter to Whitfield, 140.
Foreknowledge, Existence of Evil, and a Special Providence.
Farley, Rev. F. A. his ordination, 146.
Foreordination, 151.
Franklin & Paine, 152.
Fragment 206.
Friends, Divisions among 163.
Fuller, Faithful Minister, 173.
" Good parishioner 181.
Fallen Spirits, agency of 174.
France, Religion there, 37 187.

G

Graham, his letter, duel &c, 2.
Goodenough, D. her letter, 8.
Griesbach, new translation conformed to, 10.
" New Testament, 121 122.
God is our Father, 26.
Gesenius, his translation of Isa. ix. 6. 51.
Greeks their sufferings, 52.
Grecian Female character, 64. Geology, Agricola's remarks on, 74.
G. his reply to John, 67, 70.
Greeks, 18.
Greenwood, Rev. Mr. notice of his Sermon, 117.
Geometry, 120.
Gilman, Rev Mr. his Sermon extracts from, 112. 121, 125.
Gypsies 192.
Greenwood, his Lives of the Apostles, 97.
Gospel Balance 162.

H

Hanover church, Trust Deed of 1.
Howard Benev. Soc. 6 182.
Haven, N. A. jr. 13, 17, 21, his letter to a friend 173, 177.
Howe, Hon. S. notices of, 19, 25 81.
Heber, Bishop, notice of, 24.
Hill, Rowland, anecdote of, 40.
Heresy, 42.
Hobart, bishop, his opinion of Revivals, 46.
Hollis, his Foundation for a Theol. professorship at Camb. 49.
Howe, Dr. his sketch of the Greek Revolution, 52.
Howe Dr S. G. his letter about the Greeks, 62.
Hough Rev G. H. his communication respecting Mrs Judson's letter. Reply to, 58. Answer to the Reply, by George Hough, father of Rev G. H. 78.
Harvard College, 62.
How to preach, 78. How to hear, 77.
Hodgson of Liverpool, his account of Boston Unitarians, 78.
Hindoo, his reasons for preferring Unitarian Worship. 89.
Horse, 104. Holidays, 104.
Heresy and schism, 105.
Hicks Elias, 126, 130. Hints, 131.
Hospital Massachusetts, 132.
Holley Rev. Dr. 141 145.
" last hours of, 176.
Hall, Robert, 156. Harvard Monument, 159.
Hurlbut, his presumptive arguments in favor of Unitarianism, 110.
Hicksite Friend, his communication 111.
Horse, wickedness of abusing, 420.
Holyoke, Dr. Tribute of respect to, 135.
Hill, Rev. A. his Address, 141.
Hutton Rev. Dr. his remarks on the Spread of Unitarianism, 141.

I

Ireland, Unitarianism there, 1, 5, see Ulster, also 34, 49, 65.
India, best method of promoting Christianity there, 24.
Imprisonment for debt, 35.
Inquirer, respecting translation conformed to Griesback, 55.
Intemperence, Suppression of, 60.
Industry, 64.
India, 82. Irish, their early marraige, 84.
Intolerance, 98.
Inquiry dread of, 105.
Irish Cabin, 156.
Infidel publications, 158, 170.
Indians, 169.
Ipswich Lace Factory, 128.
Inoculotion of fruit trees, 136.
Interlopers, a Trinitarians testimony against them, 138.
Indians 169.
Infant Schools, in Philadalphia, 40. 142 186 188 192, 194.

J

Journal of Education, 28.
Jones, Sir William, Dr. Parr's Statement about him, 46,
Juris consultus, his communication, 49.
Jewish Tribes, the Ten lost 180.
Jones, A. D. his ordination 190.

K

Kenyon College, 130.
Kenrick's Exposition, 30, 34, 46, 57, 86. 90, 106. 158.
Kenrick, Rev. Timothy, Memoir of, 41, 45, 53.

L

Littleton, ordination, 6.
L. J. his communications, 6. 14.
Ledyard 12.
Liberia, 12, 18 202.
Liverwort, 12, 48.
L. on Vestry Lectures, 14.
Little, Rev. Mr. his Sermons, 19.
Letter, &c. to a Unitarian Clergyman, F. G's. remarks on, 22, remarks of Pax. Statement of the author of a Reply to it, 38.
Ladies' Fair at Washington, 36.
Layman's Review of the pamphlet on Trust deeds, 42, 46, 50.
Letter of an English Traveller, on Revivals, 58.
Lafayette, his Letter, 88.
Lunt, Rev. W. P. his Ordination, 102.
Lardner, 105.
Luther, anecdote of, 124.
Ladies' Fair, Boston, 194, 207.
Lobelia, 196.
Liberal preacher, 134, 150.
Lyceum, 148 180.
Limited reception of Christianity 161.

M

Manufacturing, 16.
Marshall, Chief Justice, 20.
Mission at Bombay, J's. communication on, 30.
Missions, Domestic, methods of collectiong funds for, 34.
Miscellany, Juvenile, 40.
Manufactures, American, 44.
Ministers want of, 74.
Motte Rev M. I. Installation of, 82.
Moral Atmosphere, 84.
Mothers, Advice to, 84, 88.
Mother's Grave, 96.
Maternal Affection, 88.
Morgridge Rev Charles, notice of his discourse; 109.
Mystery of Godliness, 114.
Marbles, 196 204.
Minister's account of his stewardship 206.
Montgomery, his speech, 1, 5, 9, 189, 193.
M. N. S. his communications 132, 141, 145. 151, 153, 161, 166. 188, 195.
Motives, Moral Liberty, &c. 141.
Murdock Rev Dr his case at Andover, 159 67.
Mayhew, Dr. his eulogium on Liberty, 160.
Maternal advice, 136,
Method of Pardon, some errors respecting it, 137.
Merrick, Rev. J. M. his Ordination, 138.
Malleable cast iron, 140.
Mexico, 120.
Minister at large, 125.
Moths, how to destroy them, 128.
M. his remarks on Dr. Campbell and Hicks 130.
Mellen, Rev John 166.
Missionary Society Evangelical, 174.
Methodist dissensions, 186.

N

Nathan, his remarks about Michael and the devil, 43.
Napoleon, his ruling passion, 48.
New-England farmers, an Englishman's description of, 48.
Naples degraded religious state of, 89 93 137.
New-England Villages and Scenery, 140.
New-England. 112.
N. D. his communication, 123.
New-Orleans, 132.
New Jerusalem Church, 154
Norfolk Bible Society, 170, 174, 178.

O

Orthodox & Liberal parties, 53, 57.
Orthodox influence 6, Artifice 10.
Original Sin, 17.
Old Hampshire Por', discontinuance of, 74.
Orthodox Spectacles, 109.
Orthodoxy, Spirit of, 118.
Orthodox Designs, 129 138 134.
Orthodoxy in Boston, 134.
Orthodoxy, decline of, 161.
Orthodox intermeddling, 162.
Obituary. Hon S. Howe, 19 (see Howe) Mrs Webster, 19—Mrs Goddard, 23—Mrs Susannah Barker, 34—Dea. Joseph White—Mrs Mary D. Bradford, 74—Jackman J. Davis, 89—Rev Dr Abbot, 94—Jonas Wyeth, 115—George Patridge, 115—John Ropes, 119—Joseph Augustus Peabody, 104—Elizabeth Hassey, 127—Dugald Stewart, 127—Lucy Lyman Sturgis, 135—Lucy Easterbrook, 135—Jonathan Amory, 143—Hon. Edward Dowse, 147—H. D. Appleton, 147—Mary Ann Perkins, 163—Henry Beal, 166—Rev. John Mellen, 166—John Robinson Bradford, 175—Abigail Carnes, 187—Rev. Timothy Alden, 191—Stephen Higginson, Esq. 191.
Ordinations, Littleton, 6—East Cambridge, 38—Northfield, 38—Baltimore, 70—Dennis, 86—Brighton 90—New York 102—Hardwick, 138—Providence, 146—Hubbardston, 190—East-Bridgewater, 190.
Overtures for Christian harmony, 105.
Orthodoxy and Heterodoxy, 105.
Obstacles to Free Inquiry 202.

P

Peace Societies, Portsmouth 3. National, Constitution of, 38.
Peace Society of Plymouth County 174.
Patent office, Washington, 184.
Propagation of our opinions, 125.
Prayer, I. F's. remarks upon, 131.
Printing 188.
Proselytism, 197.
Perkins his Peace Address 200.
Providence, new church, 6 10.
Parties Fashionable 8, also see Goodenough.
Pollok his poem The Resurrection, 13.
Persecution 13.
Pierpont, Rev J. his Dedication and other Hymns, 18.
Pere la Chaise Cemetry of, 28.
Pax his communication, 30.
Proclamation for Fast 35.
Periodicals religious, 45 154.
Philadelphia new Church, 54.
Porter Rev William, of the Synod of Ulster, 66.
Peace Societies, 69—Cause of Peace, 71.
Prince, the unfortunate Moor, 72.
Party Spirit, 72.
Prayer, Public, 73, 134.
Prophecy, 137 166.
Pollok's Course of Time, 135, 139.
Panperism, in England, 84.
Pierpont his sermon at Northfield, 101.
Persian Legend, 104.
Philo, his communication, 102.
Prudence, 105. Paragraphs, 106 109.
Pictor his Prospectus of Lectures, 107.
Plain Truth, about Canton new Church, 115.
Partridge George, 115.
Partridge, Hon G. Address at his funeral, 160.
Portsmouth Sabbath School, 118.
" Regulations of, 124.
Prison Discipline Society, 118.
Paragraphs, 150 158 166.
Private Hours, 154.
Politics and religion, 158.
Palestine, Asheton's Map of, 162.
Poetry.
New Year's Address, 4—Family worship in a cottage, 9—The Resurrection, 13—Education, 16—Hymn, 17—Tyrolese Peasants' Hymn, 20—Music, 24—The Shadow, 36—Stanzas by Alaric A. Watts, 40—Translation of Enoch, 44—Planting a tulip, 44—A First-born child, 48—The Mother, 48—A dream of harvest, 48—Child and Flowers, 52—Evening Prayer, 52—Omnipresence of the Deity, 56—The Two Maidens, 56.—Breathings of Spring, 57—Trust in Providence, 57—Wounded Eagle, 64—The dying blind boy to his mother, 68—Lines to Women, 68—Greece, 68—The Wall Flower, 72—Death of an Infant, 75—Howard the Philanthopist, 76—The Mother, 76—The Comet, 77—The dying child, 84—Stanzas, 84—Thou shalt sleep with thy fathers, 132—General Judgment, 136—The Peri and the Gem, 136—Death of a Christian, 137—Sabbath Eve, 144—Lines on the corpse of an Infant, 148—Morning, 148—Evening, 148—God made Heaven and Earth, 152—To my dear child, 152 - Lines 156—Secret Worship, 160—Musings in a grave yard, 164—Affliction, 168—The blind receiving sight, 168.—Streams, 8—The child's last Sleep, 12.—Woman on the field of battle, 28. Angel Visits, 29. The Stranger's heart, 80. The Palm Tree,—The child's first grief, 200. The grave, 88—Imitation from the Persian, 88. Spring, 92. Who is my neighbor, 104—Passage of the Red sea—Happiness, 108 Freedom, 109—Exile at Rest, 102—Hymn to the North Star, 116. The Sabbath, 117. It shall Christian Mother's grave, 124—The Baptism, 124—Hebrew Melody, 124—Records of Woman, 128—What is prayer, 96—Lines on the death of a young lady, 100—Orphan child, 180—The Fringed Gentian, 180—On Mrs. Carnes 183—204. Hymn 188—Columbus before the University of Salamanca, 188—To H. 192—Consolation sought and found. 204.

Q

Queries 106.

R

Ripley Rev. Dr. 74.
Robinson, his remarks on New England letters, 78.
Rammohun Roy, works of, 82—Anglo Hindoo School, 82.
Rammohun Roy, Christian Examiner's Vindication of him, 170 194.
Robinson John, his remarks of free inquiry, 1.
Reports of Sunday Schools, 2.
Revivals of religion, Letters on, 26.
Regeneration Whitman's discourse on, 41.
Religion first principles of, 69.
Righteous never forsaken, 90.
Revivals, closing scene of the Orthodox contentions about them 98.
Reindeer 104.
Reconciliation, 169.
Raynham, Dedication, 170.
" Reasons of Separation, 198.
Regeneration, 177.
Religious Persecution 197.
Religion & Politics, 122.
Rusticus, his communication, 123.
Religious ceremony 125.
Rejection of Morals by the Jews, 153.
Recrimination 162.
Religious Liberty 165.

S

Sunday School Soc. (Boston) 2, 9, 14, 21, 33,
Senex, his communications, 2, 6.
Sandwich Islands 4.
Synod of Ulster, 1, Sec. Ulster.
Servants, French treatment of, 4.
Scripture Illustrations, 13.
Sprague, Charles Esq. his Dedication Hymns, 18.
Sunday School Teacher's Guide—Suggestions of Lucas, 14, of W. T. 19, of a Teacher, 23.
State Prison, 35, Swearing prevented. 40.
Sunday School Union, or Church and State, 42, 50.
Slavery, abolition of, 50.
Sabbath profanation of, 54; State prison Connecticut, 68.
Slavery, 58. Servetus Michæl, 61 65.
Socinianism, 66.
South America, Unitarianism there, 74.
Senex, his anecdote about Intemperance, 74.
Swiss Custom, 76.
Sunday at Washington, 82.
Superstition, 112.
Staying away from church, 112.
Stephen, 114.
Silk, history of its manufacture, 116.
Saving's bank for Sailors, 119.
Scripture, Interpretation of, 121.
Societies. Howard Benev. 6—Of Christian Morals, 30, 130—London Anti-Slavery, 130.
Stearns Rev. D. M. his ordination, 86.
Spider, 92.
Scripture Light, progress of, 105.
Sunday Schools, M's. remarks on, 74.
Sunday Schools 122, 158.
Salvation. 133.
Shipwrecked Wanderer, 144.
Second Causes, 145.
Statutes of the Western States, 148.
Salem Centennial Celebration, 150.
Spirit of the Pilgrims 122, 150, 162, 178.
Shakers, 152.
Sins of the tongue 122.
School of Reformation 128 184.
Superstition is not Piety 129.
Salvation 129. Slavery, 130.
Sandwich Island mission, 174.
Stiles, Rev. Dr. 177.
Seamen, 178, 186.
Sunday School Soc. 198, 202.

T

Taylor, Jeremy extracts from, 2, 5, 6.
Turkey, 4, Treatment of Christians there, 40.
Trinity, origin of, 5.
Trust Deeds 1, 14, 23, 38, 42, 46, 50.
Translation of N. T. conformed to Griesback, 10.
Trapper of Missouri, 16.
Tyrolese Peasants, 20.
Thanksgiving day 188
Three heaveuly Witnesses, A. G's. communication on, 20.
Trinitarian Dialogue, 47.
True religion, tests of, 57. Turkish Sabres, 68.
Transubtantiation, versus Trinity, 73.
Trinity refutation of popular argument for, 73.—Why we reject it, 77.
Tuckerman Rev. Dr. his report, 81.
Tariff Bill, 88. Thomas, his Exclamation, 89.
Turner, Rev. Edward, his Installation, 102.
Thundering preachers, 105.
Times, complaint of, 105.
Tyndale William Anecdotes of, 108.
Tracts of the Amer. Unita. Assoc. 110.
Temperance, 112.
Theological Visitation Cambridge, 114.
Taylor Jane, 118.
Tremont house, 120.
Theological Education Society, 134.
" School at Cambridge 146.
Trinitarian Controversy, 162.
T. T. about Sunday Schools, 127.
Teignmouth's Conjecture 186.

U

Ulster Synod of, see Montgomery; also Porter. 177 178.
Upham, his Letters on the Logos, 106 161.
Unitarianism in Ireland, 1, 5, 157, &c. see Ulster, and Montgomery.
Unitarian Conduct, 30.
Useful Maxims, 44.
Useful discovery, 116.
Unitarian Association American encouraging prospects of, 114.
Unitarian Christianity free from objecti onable extremes, 117.
Unitarian Association, American, Anniversary Meeting, 86.
Unitarianism in Boston, 106 110 118.
Unitarianism in England, 142 145 149 181.
Unitarians, their duties, 152.
Unfairness, 158.
Unitarianism in Pennsylvania, 25—General progress of the doctrine, 58 154.
Unitarian Baptism, pretended invalidity of, 125.
Unitarians, their duties, 125.
Unitarianism, history of, 165, 173, 181, 201.

V

Voting, conditions of in the several States, 148
Venice, manners of 160.

W

Washington Monument Assoc. vote of, 7.
" Last hours of, 48.
White William H. Ordination, 6.
Walker Rev. James, his Sermon on the Exclusive System, 9 13 17, &c.
Waldenses, account of, 29 33 37.
Ware Rev H. jr. his address at Kennebunk, 33 37.
Wood Rev Mr his tour through the South of France, 53 57 61 65.
Woman, legal condition of, 68. Influence of Christianity on the condition of, 76.
Worshippers, the true, 85.
Ware's Jotham Anderson, 101.
Walker Rev James, his Election Sermon 124.
Waltham controversy, 128.
Whitman on Regeneration, and the Spirit of the Pilgrims, 130.
Waltham Controversy 145, 146.
Well-Spent Day, 152.
Whitaker's Sermon 153.
Whale Fishery perils of, 168.

Y

Youthful Iniquity 74.
Yankee, its different Significations, 136.

Z

Zuinglius, his communication 10.

ALICE BRADFORD, or the Birth Day's Experience of Religion."
"Be ye reconciled to God."
Just published, by N. S. Simpkins, & Co. No. 79 Court-street. Dec. 20.

SCHOOL ROOM TO LET.

TO BE LET. the well known School Room, back of St. Paul's Church, which has been successively occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room. Dec. 20.

WHITMAN'S DISCOURSE.

A Thanksgiving Discourse, on the means of increasing *Public Happiness*. By Bernard Whitman. Just published by Bowles & Dearborn, 50 Washington-street. Dec. 20.

CHRISTIAN REGISTER.

All communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents*.

Those who pay after the first six months, will pay *three dollars*.

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Northampton,	S. Butler, & Co.
Marblehead,	John Gilley.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass.	William Brown.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M.
Trenton, N. J.	Rev. J. B. Pierce.
Walpole Mass	Palmer Morey.